THE BOOK OF (SIYAAM) FASTING

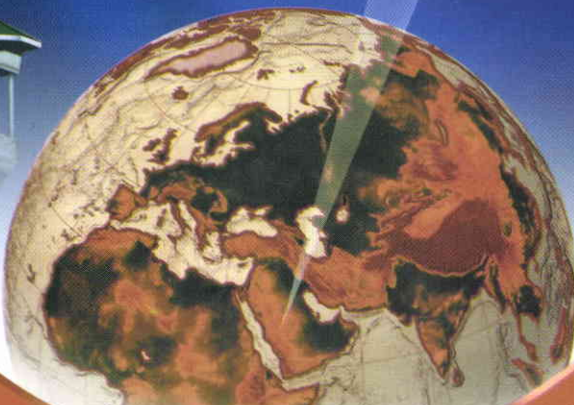
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كتاب الصيام

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إنجليزي

المكتب التعاوني للدعوة والإرشاد وتوعية الجاليات بالبديعة

PREFACE

Verily all the praises are due to Allah . We praise Him and seek His help and forgiveness . And we seek refuge in Allah from the evils of ourselves and from our wicked deeds. Whosoever has been guided by Allah, none can misguide him and whosoever has been misguided by Allah, none can guide him.

I bear witness that there is no god but Allah alone. And I bear witness that Muhammad is His servant & messenger.

By His Grace, kindness & help, Allah has made easy the compilation of This book (*Siyam*) after several references. It includes several subjects of The *Siyam* (eg.Things that Invalidate Fasting, Blameworthy Things to be Avoided & other commandments)

This book is, in fact, a part of the other book of the author entitled as (The Concise Book of Islamic *Fiqh*)

May Allah, Glory be to Him, treat this attempt as entirely pure & sincere for His Sake. May Allah highly benefit, with it, the writer, the reader and all the muslims. He is the All Hearer, the All Responsive .

Contents

The Book of *Siyam* (Fasting)

* Fasting is the fourth pillar of Islam. Allah enjoined it as an obligatory act of worship during the second year of Hijrah[1]

* The meaning of Fasting: It is refraining from eating, drinking, and similar things from dawn to sunset with the intention of fasting.

* Allah has prescribed Fasting to the Muslim *Ummah* as He prescribed it to previous nations.

* Allah, the Exalted, has enjoined fasting on the Muslims for great wisdom and lofty objectives of which are:

1) The fear of Allah, the Exalted, and piety
2) Fasting trains the Muslim to assume responsibility, and endurance.
3) Fasting teaches man tolerance, self-restraint, truthfulness, and beneficence.
4) Fasting also makes man share the suffering of his Muslim brothers, and expend in charity to the poor and needy, thus the brotherly love is materialized among all Muslims through which all enjoy good life during this noble month.

* Fasting in Ramadhan is a sphere of worship and obedience to Allah. In Ramadhan, the gates of Jannah are opened and the gates of Hell are closed, and the Satans are chained. In it too, there is the Night of Decree, which is better than a thousand months spent in worship. The Night of Decree has a great excellence, whoever spends it occupying himself with acts of worship out of belief, Allah would forgive his previous

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[1] The Prophet's emigration to Madinah.

sins. The Night of Decree falls in the last ten days of Ramadhan.

* Whoever observes the fast of Ramadhan out of belief and expects to be rewarded for doing so, in the Hereafter, his past sins would be forgiven.

* He who breaks one day of fast without valid reason, he would never be able to expiate for it even if he observes fast the rest of his life.

* Observing the fast of Ramadhan becomes compulsory by two things.

1- Sighting the new moon of Ramadhan, or

2- Completing the month of Sha'ban, which precedes Ramadhan, as 30 days.

* Fasting of Ramadhan is obligatory on every sane, healthy, adult, Muslim capable of fasting.

* Once the new moon of Ramadhan has been sighted in a certain country, observing fast becomes obligatory on the residents of that country. If all Muslims in the world begin fasting on the same day, this would be an excellent demonstration of unity and brotherhood among the Muslims.

* It is not permissible to observe fast of the doubtful day (i.e. the 30th day of Sha'ban). [1]

* The intention for observing obligatory fasting must be thought of during the night, whereas, the intention for voluntary fasting may be thought of during the day.

* The first day of Ramadhan may be confirmed by sighting the new moon by one trustworthy Muslim, male or female.

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1 The 30th day of Sha'ban is considered as such when the new moon of Ramadhan is not sighted due to clouds, haze, or the like.

* He who sights the new moon of Ramadhan by himself, but his word was rejected by the community, he must begin fasting.

* It is the Sunnah for the person who sights the new moon to recite the following :

• دعاء رؤية هلال رمضان (اللهم أهلـه علينـا بـالأمن والإيمـان

والسلامة والإسلام ربي وربك الله، هلال رشد وخير)

O Allah! Make this new moon appear to us while we are enjoying security, faith, safety and Islam. O new moon! My *Rubb* and yours is Allah. May this new moon be a new moon of guidance and goodness.

* *Lailatul-Qadr*, the Night of Decree is to be sought in the last ten days of Ramadhan during which it is praiseworthy to recite this du'a:

• اللهم إنك عفو تحب العفو فاعف عني .

O Allah! You are Oft-Forgiving, and love forgiving, so forgive my sins.

* If the new moon is sighted during the day, it becomes obligatory on the people of the country in which it is sighted to observe fasting the rest of that day. To make up for that day, the fast of an extra day after the end of Ramadhan must be observed.

* He who does not observe fasting on account of old age, or terminal illness, he should give a meal to a needy person for each day he misses.

* It is permissible for a sick person who would be harmed by fasting to break his fast and to observe fasting a number of days equal to those he missed during Ramadhan

* Menstruating woman and a woman in postnatal period are prohibited to observe fasting, but are required to make up the days of fasting that they missed after Ramadhan.

* Pregnant and nursing women may not observe fasting during the month of Ramadhan if they are worried about their own health, or the health of the baby, provided they make up the days they missed after Ramadhan.

* A traveling person may or may not observe fasting while away from home. It is better for him though not to observe fast while traveling because Allah says:

﴿ فمن كان منكم مريضاً أو على سفر فعدة من أيام أخر ﴾

But whoever of you is sick or is on a journey, shall observe fasting the same number of days.[1]

* He who intends to observe fasting and then fell unconscious throughout the day, his fasting is nullified. He must make up for that day by observing the fast of a day after Ramadhan.

* If an airplane took off and was airborne before sunset, it is not lawful for its fasting passengers to break fast before sunset.

* If a Muslim ate, drank or had an intercourse forgetting that he is fasting, his observance is valid.

* If a Muslim has a wet dream, his fasting would remain valid, but he must have a *ghusl*[2].

* A Muslim is recommended to maintain purity at all times. It is permissible to delay the *ghusl* resulting from sexual activity, the end of menstruation, or postnatal bleeding until dawn. The fasting of such persons remains valid.

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1 The same number of days missed in Ramadhan.

2 A shower, or a bath.

Things that Invalidate Fasting

1- Willful eating, drinking, or having sexual intercourse during the day in Ramadhan.
2- Menstrual or postnatal bleeding during the day.
3- Induced vomiting, masturbating, or ejaculating as a result of fondling with one's wife, or any discharge after sexual activities during the day in Ramadhan.
4- Willful cupping,[1] invalidates the fasting of both the cupped and the cupper.
5- Intravenous feeding,[2]

* He who eats or drinks - while he is not certain it is dawn, -in case he is having the *suhoor* meal- or sunset -in case he is having the *iftar*- his fasting remains valid as long as he tried his best to verify the time of dawn or sunset.[3]

* The use of *kuhul*, enema, treatment of wounds, incense, or eye-drops do not nullify fasting because they are not considered as food supplements. It is better, as a precaution, to use it during the night.

* Women may take pills or use other means to stop menstruation for the purpose of uninterrupted fasting during Ramadhan, or during the season of the *Hajj* if such procedure does not endanger her health.

* He who has an intercourse during the day in Ramadhan, he must make up that day and expiate for

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[1] Cupping, drawing blood from the body by suction cups.

[2] Administering food by injection into the vein.

[3] This case applies to a person who does not have a watch or a clock, or a transient who is unaware of the prayer schedule of the place he is in.

it if he did so knowingly. But if he did so forgetfully, his fast would remain valid.

* If the wife was ignorant of rulings concerning sexual intercourse while fasting, or forgot she was fasting, or was forced into it during the day in Ramadhan, her fast remains valid. If she was forced into it, she may make up for that day by observing fast of another day after Ramadhan. If she consented, then it would be incumbent upon her to make up that day and expiate.

* Expiation is not due on any reason other than sexual intercourse during the hours of fasting. The order of expiation is as follows:

1- Freeing a slave, if one is unable to do so, or a slave is unavailable, then
2- Observing fast of two consecutive months; if he cannot afford doing so, then
3- Feeding sixty needy persons.

* If a husband sat between or above the thighs of his wife and ejaculated without insertion, he should make up for that day and repent to Allah.

* It is the Sunnah to make up the days missed out in Ramadhan soon as the month of Ramadhan is over, and consecutively. If the days to be observed were deferred until after the elapse of another Ramadhan without a valid excuse, such a person must observe the days he missed as well as feed a needy person for each day he missed.

* He who dies before fulfilling his vow of observing fasting, or to perform the *Hajj*, or *i'tikaf*, it is commended for his heir to observe it on his behalf.

Commended Observances

* The *suhur*, or a pre-dawn meal, for there is *barakah* [1] in it. It is preferable to delay this meal until just before dawn.

* Breaking the fast soon as the sun sets. It is preferable to break fast by eating fresh dates, otherwise, any kind of dates, or water would do.

* Supplicating the following *du'a:*

• دعاء الفطر (اللهم لك صمت، وعلى رزقك أفطرت، سبحانك وبحمدك، اللهم تقبل منى إنك أنت السميع العليم)

O Allah! For You have I observed fasting, and Your provision I have eaten to break my fast. Far removed You are from every imperfection. Praise be to You. O Allah! Accept my observance. You are the All-Hearing, the All-Knowing.

Having broken his fast, one may say:

• فإذا أفطر قال (ذهب الظمـأ وابتلت العروق وثبت الأجر إن شاء الله)

The thirst has vanished, and the veins are moistened, and the reward is confirmed with the will of Allah.

* If a fasting person is being reviled, he may respond by saying to the person reviling him: "I am fasting."

* It is praiseworthy for the fasting person to do much of benevolent deeds and deeds of piety, such as the remembrance of Allah, reciting or reading the

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1 *Barakah*, abundance and continuance of divinely bestowed good.

Quran, giving in charity, performing *tahajjud,* late night prayer, and the like.

* It is the Sunnah to perform the *Taraweeh* prayer in the nights of Ramadhan. This prayer is eleven *rakaat* performed after *Isha'* prayer during which the imam recites longer Qur'anic chapters.

* He who performs the *Taraweeh* prayer with the imam until the end, he would be considered as though he had spent the whole night praying.

* He who gives food to a fasting person, will receive an extra reward equal to that of the recipient.

Blameworthy Things to be Avoided

* Excessive gargling, and sniffing water through the nose, food tasting, kissing one's wife, or fondling her if this excites him.

* Lying, back-biting, slandering, reviling at any time, and in Ramadhan in particular.

* Once the last third of Ramadhan begins, the Messenger of Allah, peace be upon him, used to be more diligent in worship than any other days. He would spend the night awake, and he would wake up his family and prepare himself for the purpose.

Supererogatory Fasting.

1- There is a great reward for supererogatory fasting. The best of observance is that of the Prophet Dawood, peace be upon him, he used to observe the fast of every other day.

2- The most excellent fast observance after Ramadhan is the Month of Muharram.[1] And the most emphasized is the observance of the ninth and the tenth of Muharram. Observing fasting of the 10th of

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[1] The first month of the Muslim Calendar.

Muharram is a means of effacing all the sins committed during the past year.

3- Observing six days in Shawwal.[1] It is preferable to observe them consecutively after the Eid.

4- Observing the White Days, i.e. the 13th, the 14th, and the 15th of every month whose reward equals the lifetime's observance.

5- The observance of every Mondays and Thursdays. On these days man's deeds are displayed before Allah, therefore, it is praiseworthy to observe the fast of these two days.

6- The observance of the first nine days of Dthul-Hijjah. The best of which is the 9th, the Day of Arafat. Observing it atones for the sins that were committed in the past year and the year to come.

7- It is praiseworthy to observe as many days of Sha'ban,[2] and the inviolable months.[3]

* A person who is observing supererogatory fast is free to remain fasting until the end of the day, or to break his fast earlier.

* It is unpraiseworthy to observe fast throughout the month of Rajab, for such was a pre-Islamic custom. It is also unpraiseworthy to observe fast on Friday for it is one of the Muslim's holidays. Saturday too is unpraiseworthy because the Jews revere it. Observing fast on Saturday signifies resembling the Jews.

* It is unlawful to observe fast of *Eed al-Fitr, Eed al-Adha,* and the three days following it (the days of

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[1] The month succeeding Ramadhan.

[2] The month preceding Ramadhan.

[3] The inviolable months are: Dthul Qjddah, Dthul Hijjah, Muharram, and Rajab.

Tashriq) unless their observance is required as an atonement for violating some of the *Hajj* rites.

The *I'tikaaf*[1]

The *i'tikaaf* is staying in a masjid during which one dedicates his time worshipping Allah, the Exalted, in a specific manner. It applies to men and women alike. It is valid without observing fasting, and is recommended at all times. It is more so during the month of Ramadhan, and most recommended during the last ten days of it.

* Choosing a masjid in which congregational prayer is held is a condition for the validity of *i'tikaaf*. It would not be valid if it is observed by a person who is *junub*, [2] or by a woman in menstruation.

* The best masjid for observing *i'tikaaf* is al-Masjid al-Haram,[3] for one prayer performed in it equals in reward, one hundred thousand prayers, then the masjid of the Prophet, peace be upon him,[4] in which one prayer equals one thousand prayers, then Al-Masjid al-Aqsa,[5] in which one prayer equals five hundred prayers.

* He who vows to observe *i'tikaaf* in one of the above three masjids, must fulfill his vow, but if he vows to observe it in other than those three, he does not have to fulfill his vow in that particular masjid, rather any masjid would serve the purpose.

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[1] Secluding oneself in a mosque for one day or more observing certain acts of worship such as praying, reading from the Qur'an and the like.

[2] A person in a state of impurity.

[3] In Makkah.

[4] In Madinah

[5] In Jerusalem

* He who vows to observe *i'tikaaf* at a certain time, he should enter the masjid before the first night of *i'tikaaf*, and quit it after the last night of *i'tikaaf*.

* It is praiseworthy for the *mu'takif*,[1] to occupy himself with the *dthikr*, reading from the Qur'an and supplications. He should refrain from worldly matters, and matters that do not concern him in particular.

* It is permissible for the *mu'takif* to leave the masjid for the call of nature, or to attend to an urgent need, perform ablution, or to join the *Jum'ah* prayer, or the like.

* Leaving the masjid for no valid reason nullifies the *i'tikaaf* and so does having a sexual intercourse.

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[1] A person who observes the *i'tikaf*.

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شارع عبدالملك بن هشام ـ ت ٤٢٨٣٨٤٠